QUESTIONS And ANSWERS

For Youth to Learn, that they may better understand the Church *Catechism.*

Psal. 34. 11. *Come, ye children, hearken unto me: I will I will teach you the fear of the Lord.*

YORK,

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Upon the *Introduction*, in the four first *Questions* and their *Answers*.

Q. *What did you receive at the same time when you received your Name?*

A. My Religion.

Q. *What Religion are you of?*

A. The Christian; and therefore my name I then received is called my Christian Name.

Q. *When received you both these?*

A. When I was Baptized.

Q. *By whose means or help did you receive them?*

A. By means of my Godfathers and Godmothers.

Q. *Why are they called Godfathers and Godmothers?*

A. Because they were instrumental in begetting me again to God, and bringing me into Covenant with God, and still stand engaged as Spiritual Parents for my Godly education.

Q. *Why doth the Church require the use of Godfathers and Godmothers in Baptism?*

A. Because the *Jews* had such in Circumcising their Children, and so hath Christs Church in alages to secure the Godly education of her Members.

Q. *What just acception can be made against this custom?*

A. None, but Godfathers and Godmothers neglecting their duties. Now this exception lyes also against the best, and most wholsome institutions both of God and man.

Q. *Why do Christians give their Children names in Baptism?*

A. Because the *Jews* gave names to their Children in Circumcision and Baptism succeeds in room of it; again it is intended that their names should alwayes put them in mind of their Christianity which they received together with their Names.

Q. *Both these you received in Baptism. What is Baptism?*

A. It is one of the Seales of the new Covenant.

Q. *What Covenant mean you?*

A. The same which God made with *Adam* after his fall, in those words (*The seed of the woman shall break the Serpents head,*) and which he afterwards renewed at several times to Gods people by the Patriarchs and Prophets; and at last ratified in Christs blood, called the Covenant of Grace.

Q. *How many parts are there in this Covenant?*

A. Two: Gods part, and ours.

Q. *What is Gods part: or what doth God promise in the Covenant of Grace?*

A. Forgiveness of sins, Sanctifying grace, & eternal life.

Q. *How doth your Catechism express these?*

A. It shews what benefits we receive by Baptism, to wit that of limbs of Satan, we are therein made Members of Christ; of Children of wrath and of the Devil, we are therein made Children of God; and of heirs of hell, we become inheritors of the kingdom of Heaven.

Q. *How doth the new Covenant, the Covenant of Grace made with* Adam *after his fall, differ from the old Covenant, the Covenant of works made with* Adam *before his fall?*

A. The old Covenant of works did not promise forgiveness of sins, nor accepted of repentance, but required perfect unsinning obedience: but this new Covenant of Grace doth promise forgiveness of sins upon repentance, and only requires sincere obedience.

Q. *Are these great Benefits of the new Covenant, which is Sealed in Baptism, conferred upon all that are Baptized?*

A. Yes, but not absolutely, but upon Condition they perform their part of the Covenant.

Q. *What is our part of the Covenant?*

A. Repentance, Faith, and Obedience.

Q. *How doth your Catechism express it.*

A. Re-

A. Renouncing the Devil and all his works the, pomps and vanities of this wicked world, and all the sinful lusts of the Flesh, believing all the Articles of the Christian Faith, and keeping Gods holy will and Commandments and walking in the same all the days of my life.

Q. *What is meant by renouncing the Devil?*

A. Renouncing all familiarity and contracts with the Devil, like that of Witches, and Conjurers, and such as resort to them for help: and all doing homage or worship to the Devil like that of Idolatry.

Q. *What is meant by renouncing the works of the Devil?*

A. All sins are works of the Devil, but especially pride, lying, discord, murder, envy and malice: now in Baptism, we engage to resist all the Devils temptations to any sin whatsoever, and especially these, and to watch against them.

Q. *What is meant by renouncing the world?*

A. We engage in Baptism to resist all temptations arising from the men or things of this world, riches, pleasures, or honours.

Q. *What is meant by renouncing the pomps and vanities of this wicked world?*

A. We promise in Baptism not to set our hearts on any thing in this world, nor to follow its sinful wayes, customs or fashions, and to avoid all wicked company.

Q. *What is meant by renouncing all the sinful lusts of the flesh?*

A. In Baptism we promise to mortifie the flesh by fasting and prayer, and not to suffer our fleshly lusts to reign in us, so as to live in Gluttony, Drunkenness, or uncleanness.

Q. *What is the life of a Christian in respect of these?*

A. It is an holy spiritual Warfare, for we are in Baptism listed Souldiers under Christs Banner, continually

to fight against all these our Spiritual enemies.

Q. *By what means may we so fight this good fight and warfare as to overcome?*

A. By the continual use of prayer, fasting, faith, and watchfulness over our hearts, and constant care to walk according to Gods word.

Q. *These particulars make up that Repentance you promised in Baptism; Now what is that faith you also promised?*

A. To believe all the Articles of the Christian faith, that is all that Christ taught, did, and suffered for our Salvation, as they are recorded in the Gospel and summed up in the Creed.

Q. *Is it enough to assent to the truth of these Articles? or what further is required to make my faith acceptable to God?*

A. I must so believe every Article, as to live answerably to what it teacheth me, for Faith is nothing worth without good works of Obedience.

Q. *What then is that Obedience you promised in Baptism?*

A. To keep Gods holy will and Commandments, and walk in the same all the dayes of my life.

Q. *How can Godfathers and Godmothers promise such great things for Children whom they bring to Baptism?*

A. They only promise them in Childrens names, till they be of age to take it upon themselves; so the duty promised belongs to the Children: & Godfathers and Godmothers engage only to see they be taught what they promised for them, and excite them to perform it, by instructions, reproofs, exhortations and prayers.

Q. *Art thou then willing now to take this promise upon thy self?*

A. Yes verily.

Q. *How shalt thou ever be able to do these things, being by nature so prone to all evil and averse to all good?*

A. I shall be able to do them through Christs strengthening me, therefore I say, *By Gods help so I will.*

Q. *Wha*

Q. *What art thou better for being Baptized more than those that never were Baptized?*

A. This being Christs own Ordinance for washing away Original sin, and admitting men into Covenant with God, I am thereby called into a State of Salvation through Christ, for which therefore I heartily thank God.

Q. *But what if you should fall off, or renounce your Baptism as many do?*

A. Then shall I be much worse for being Baptized. This apostacy will aggravate my Damnation.

Q. *What means must you use to prevent this?*

A. I will pray continually that God will give me his grace, that I may continue in the same unto my lives end.

Q. *What are the Generalheads of Catechism?*

A. The Creed, the Decalogue, the Lords Prayer, the Doctrine of the Sacraments.

Of the *CREED.*

Q. *Why is the* Creed *the first part of Catechism?*

A. Because, to believe aright is the very groundwork of all Religion, and then must I shew my believing heartily by shewing good works of Obedience.

Q. *Which is the great fundamental in the faith of Christians?*

A. The Doctrine of the Trinity, that is, to believe in God the father as Creator, in the Son as Redeemer, and in the Holy Ghost as Sanctifyer; this is the grand Mistery in Christianity.

Q. *In what manner must we believe in these Persons?*

A. So, as to pay each Person respective duty; *for example*, to love, fear, and serve God the Father as my great Creator, and most gracious preserver; to trust in God the Son and obey his Gospel as my only Lord and Saviour, and to follow the motions and directions of God the Holy Ghost, and to [illegible] and make use

of his Grace and assistance as my Guide, and Sanctifyer, and comforter.

Q. *That you may particularly ~~believe~~ understand every word in the Creed, and what you profess to believe of each Person in his Blessed Trinity.* I ask you, first, *Why do you say,* I believe, *rather than* we, *or* they believe?

A. Though the Prayers of others may avail one much, yet every man must be saved by his own Faith.

Q. *In whom do you believe?*

A. In God only.

Q. *What is it to believe in God?*

A. To believe there is a God, & to believe that what God saith is undoubtedly true, and to depend upon him in hope, for the accomplishment of his promises.

Q. *How many Gods are there?*

A. One God only, therefore I profess to believe in God singularly, not in Gods.

Q. *How is this one God distinguished?*

A. Into three Persons, God the Father, God the Son, and God the Holy Ghost.

Q. *What do you believe concerning the first Person in Trinity?*

A. I believe that he is God the Father Almighty, Maker of Heaven and Earth.

Q. *Whose Father is he?*

A. The Father of our Lord Jesus Christ, & ours in him.

Q. *What is God?*

A. A most pure Spirit, a Beeing absolutely perfect.

Q. *What is the great Attribute of God?*

A. Omnipotency, or Almightiness, that is, that he can do whatever pleaseth him.

Q. *What other essential Attributes are there of God besides Almightiness?*

A. Eternity, that he neither had beginning nor will have end: Immurability, that he changeth not: Omni-

pre-

presence, that he is in all places: Omniscience, that he perfectly sees and knows all things, and perfect Goodness and Holiness, that he is neither author nor approver of any evil.

Q. *How did God manifest himself Almighty?*

A. By making of Heaven and Earth.

Q. *What mean you by making these?*

A. Not only Creating them, but also his preservation and providence, whereby he Governed and disposed of them.

Q. *What mean you by Heaven and Earth?*

A. The whole World and all things therein.

Q. *Of what matter did God make the World?*

A. Of nothing.

Q. *By what means made he the World?*

A. By his Word only.

Q. *For what end made he the world?*

A. For his own Glory.

Q. *Which is Gods chief work excelling all other Creatures?*

A. Next to Angels, Mankind, and he made all the rest for the use and benefit of Man.

Q. *In what Estate did God at first make man?*

A. In a State of Innocency, Holy and Happy.

Q. *How then came Sin into the world?*

A. By *Adams* fall?

Q. *How can* Adams *fall concern his Posterity?*

A. The Covenant being made with *Adam*, not only for himself, but also for his Posterity, therefore all mankind descending from him by ordinary Generation sinned in him & fell with him in his first transgression.

Q. *What Covenant stake you of now?*

A. The old Covenant of Works made with *Adam* before his fall, as a publick person representing all Mankind that should descend of his Loyns.

Q. *Christ Jesus descended from* Adam, *did he then fall in him?*

A. No,

A. No, for he descended from *Adam* by an extraordinary Generation, and so took our Nature without its sinfulness and corruption.

Q. *In what estate are all men besides Christ, born of* Adam *since the Fall.*

A. Guilty of sin and prone to all sin.

Q. *What dangers are we lyable to, by reason of this Original Guilt, and proneness to sin in our Natures, and the actual Sins of our lives.*

A. To all Gods Judgements in this World, and Eternal torments in the World to come.

Q. *What means have we to be delivered from these sins and dangers to which for sin we are lyable?*

A. Only by our Saviour and Redeemer, the second Person in the Blessed Trinity.

Q. *What is the name of your Saviour?*

A. Jesus Christ.

Q. *What do these names signify?*

A. Jesus signifies as much as Saviour, and Christ or Messiah signifies a Person anointed to the threefold Office of Prophet, Priest, and King.

Q. *What is Jesus Christ for his person, God only, or Man only, or both God and Man?*

A. Both God and Man: Man that he might be capable of suffering in the same nature, wherein we had sinned; and God that he might be able to give full satisfaction for our sins.

Q. *How prove you by your* Creed *that Jesus Christ is true God?*

A. I believe him to be His, to wit, Gods only Son our Lord.

Q. *Are not we also Sons of God, and how then is he Gods only Son?*

A. We are only Sons of God by Adoption in Christ, but Christ is Gods Son by Eternal Generation, He is Gods

Gods only begotten Son, very God of very God, as really God of the substance of the Father, begotten before the World, as he was man of the Substance of his Mother born in the World.

Q. *How did Christ become our Lord?*

A. He both made us and Redeemed us with his precious blood, and we have in Baptism given our selves up to him to be his servants.

Q. *How prove you by your* Creed *that Jesus Christ is true man?*

A. I believe him to be conceived in the Womb, by the *Holy Ghost*, born of the *Virgin Mary*.

Q. *Had Christ any natural father as Man?*

A. No.

Q. *By what power then was he conceived and born of a Woman?*

A. By the power of the Holy Ghost.

Q. *What do you learn from that?*

A. That taking our Nature of her substance in such an extraordinary way, the Holy Ghost purifying it, he took it without Sin, being to suffer for our sins.

Q. *Who was this* Virgin Mary *?*

A. She was of the Tribe of *Judah*, of which Tribe the *Messiah* was to come.

Q. *How prove you Christ then to be the true* Messiah.

A. All the Prophecies were exactly fulfilled in him, as to his Tribe, Parent, Place and time of Birth, and his manner of Life and Death, and Resurrection.

Q. *How did Christ effect the great work of our Redemption?*

A. By his lowly Humiliation, wherein he shewed the truth of his Manhood, and by his Glorious exaltation, wherein did shine the bright rayes of his Godhead.

Q. *Wherein consists Christs lowly Humiliation?*

A. In that he suffered under *Pontius Pilate*, was Cruci-

crucified, dead and buried, & descended into Hell for us.

Q. *Wherein consists Christs Glorious Exaltation ?*

A. In that He, by his own power rose again the third day from the Dead, ascended into Heaven, and sitteth at the right hand of the Father Almighty, and from thence shall come to Judge all, both quick & dead.

Q. *When did Christ suffer ?*

A. It was, when *Pontius Pilate* the *Roman* Emperours Deputy was Governour of *Judea*.

Q. *Why is this expressed in our* Creed ?

A. To shew it was now the set time foretold for the *Messiahs* coming, the Scepter was now according to *Jacobs* Prophesie departed from *Judah*.

Q. *Was it necessary for Christ to suffer & to suffer death?*

A. Yes, both Types and Prophecies foretold it, and our sins deserved it, & so he must dye to destroy death, and satisfie the Justice of God for our Sins.

Q. *What manner of death did Christ suffer ?*

A. The accursed death of the Cross, to free us from the Curse, he became a curse for us.

Q. *Why was Christ buried ?*

A. To sweeten the Grave to us, and to conquer Death in its own Dominion.

Q. *How did Christ descend into Hell?*

A. All men grant he continued in the State of the Dead for a time, both as to his body and soul, and did so descend into Hell, as to free me and all believers from Hell.

Q. *What use must we make of Christs sufferings & death?*

A. To hate sin which caused Christs Death : to admire Christs Love in thus dying that we may live, and dye to sin as Christ died for sin.

Q. *Did Christ being dead , remain under the power of death ?*

A. No, he rose again.

Q. *When did he rise again ?* A. The

A. The third day, according to the Propheſies.

Q. *Who raiſed him up?*

A. Himſelf, and his riſing by his own power proved him to be God, and that he had fully ſatisfied Gods juſtice for our ſins.

Q. *How long ſtayed he on earth after his Reſurrection?*

A. Fourty dayes.

Q. *What to do?*

A. To teach his Diſciples the things of his Kingdom, that is, to commiſſion and inſtruct them how to gather andſettle his Church throughout the world.

Q. *Whither went he after fourty dayes?*

A. He aſcended into Heaven.

Q. *What to do there?*

A. To prepare a place for us there, and continually to make Interceſſion for us.

Q. *What place hath Chriſt in Heaven?*

A. He in our nature ſits at the right hand of God.

Q. *Hath God any hands, either right hand or left hand?*

A. No, God is a Spirit, and hath neither bodily parts nor Paſſions.

Q. *What mean you then by Chriſts ſitting at Gods right hand?*

A. I mean his fulneſs of Glory and Majeſty as God-Man, with infinite power to deſtroy his, and his Churche's enemies.

Q. *Will Chriſt ever come again from Heaven?*

A. Yes, with his holy Angels, in great glory at the laſt Day.

Q. *What to do?*

A. To judge all men, both that are alive at his coming, & all them that dyed ſince the beginning of the world.

Q. *Why will God commit this Judgement unto Chriſt?*

A. To glorifie his Son who was ſo much vilified on Earth, and it is the comfort of true Believers, that their Saviour ſhall be their Judge.

Q. *What manner of Judgement ſhall it be?* A.

A. A most strict account must be given of all mens thoughts, words, and actions, how they have agreed with, or been contrary to his word, and none can escape, nor hide their sins from his knowledge.

Q. *What use are we to make of the several parts of Christs Exaltation?*

A. To rise again with Christ unto all ~~account~~ rewards of life, to set our affections on things above where Christ is, to serve him with fear, because all power is given him, and to Judge our selves daily, and watch over all our thoughts, words, and actions, as they that must give account thereof at Christs Tribunal.

Thus have you what the Creed *teacheth you to believe concerning the Father and Son.* Now,

Q. *What do you believe concerning the third Person in the Blessed Trinity?*

A. I believe that he is God the Holy Ghost, a Spirit inspired from the Father and the Son, one with them, holy in himself, & the author of all holiness in us.

Q. *Is not the Father a Spirit, and was not the Son a pure Spirit before he took flesh?*

A. Yes, But the Holy Ghost is the Spirit of the Father and of the Son, inspired or proceeding from them both.

Q. *Is the Holy Ghost God?*

A. Yes, he is one with, and equal to the Father and the Son.

Q. *Why is he called the Holy Ghost, or Holy Spirit?*

A. Being Holy in himself he Sanctifies us, and all our holiness is the Spirits work in us.

Q. *By what means doth the Spirit Sanctify us?*

A. The Holy Scriptures were written by men inspired by the Spirit, & he daily enlightens, converts, sanctifies & comforts our Souls, by the Ministery of his word.

Q. *What must we then do that the Spirit may Sanctify us?*

A. We must highly esteem, & constantly attend Gods ordinances, & obey all the Spirits motions in us.

Q

Q. *Who are they that shall receive any benefits by Christs Redemption, and the Spirits Sanctification?*

A. Only the Holy Catholick Church, that is, such as in any age or place are called to faith and repentance: and do evidence the truth of a lively faith and true repentance by constant obedience to Gods will revealed in his Word.

Q. *What mean you by a Church?*

A. The company of the Faithful, that is, such as are called to Faith and Repentance.

Q. *What signifies this word* (Catholick?)

A. It is as much as universal.

Q. *What mean you by believing the Church to be Catholick or universal?*

A. That Gods Church is not now Confined to any one place or people as it was under the Old Testament, but all that are called in any age or place are of the Catholick Church, being united into one Mystical Body.

Q. *Who is the Head of this Mystical Body, the Catholick Church?*

A. No man living but Christ only.

Q. *Hath God alwayes had a Church on Earth?*

A. Yes: and will have to the worlds end. It can never be utterly destroyed.

Q. *Can any one Church, as that of* Rome, *call it self the Catholick Church?*

A. No, no more than *Rome* can be called the whole World.

Q. *Is Christs Church visible on Earth alwayes?*

A. That of sincere Christians is invisible, that of all Christian Professors is visible.

Q. *Why is Christs Church said to be holy?*

A. Because of its better part, sincere Christians in it, and because of its holy Ordinances, and Gods Commands, and our profession of true Holiness.

Q. *But who are they that are truly holy?* A.

A. Such as believe aright and live anſwerably: ſuch as evidence the truth of a lively Faith and unfeigned Repentance by conſtant Obedience to Gods will revealed in his word.

Q. *What duties doth our believing the Holy Catholick Church obliege us to?*

A. Carefully to practiſe holineſs our ſelves, and by all means to take ſeed of Schiſms and Diviſions from Gods Church, for thereby we ſhall loſe all viſible hopes of Salvation.

Q. *What are the Churches grand Priviledges?*

A. Two in this life, and two in the life to come.

Q. *Which be thoſe two in this life?*

A. The Communion of Saints, the forgiveneſs of Sins.

Q. *Which be thoſe two in the life come?*

A. The Reſurrection of the Body, and the Life Everlaſting.

Q. *What do you mean by Saints?*

A. The Members of Chriſts Church, who being in part holy here, ſhall be perfect Saints hereafter.

Q. *With whom have thoſe Communion?*

A. With the Bleſſed Trinity, as Sons of God by Faith and Prayer, and with one another in all ordinances of Piety, and all Offices of Charity as Brethren.

Q. *What is our duty that believe this?*

A. To hold faſt this Communion, that we may receive the Beneſits of Gods mercies, and each others gifts, and to take heed of all needleſs ſeparations from Gods Church in matters of Faith or Worſhip.

Q. *What is it to believe the forgiveneſs of Sins?*

A. That through Chriſts merits Gods Juſtice is ſatisfied, and there is Mercy & Pardon may be obtained for all our ſins if we do but repent of and forſake them.

Q. *Who forgives ſins?*

A. God only.

Q. *What*

How come men to be damned then, if there be such forgiveness to

repentance, but at last either dye without any sence of their sins, or deceive themselves with a false and feigned repentance.

Q. *After Death what becomes of the Souls of men?*

A. They return to God to receive the Sentence of Absolution or Condemnation.

Q. *And what becomes of mens bodies?*

A. Being laid up in the Graee, they shall at last be raised up to be again inseparably united to their Souls.

Q. *What is it that assures you hereof?*

A. Christs being risen, and God being our God the God of the body as well as of the soul of the whole man.

Q. *What use must you make of this Doctrine?*

A. To reverence my body, and not to prostitute it to sin or filthiness, and neither to fear death my self, nor immoderatly to mourn for the death of my friends.

Q. *Shall our bodies being risen ever dye again?*

A. No, the Life to come is everlasting.

Q. *In what state must men live everlastingly?*

A. Some in unconceivable Blisse, others in intollerable torments. Every man according to his works in this present life.

Q. *Do the Godly merit that Bliss, as the wicked do those Torments?*

A. No, our best good works are due debt, and but imperfect and Gods gift, & bears no proportion to the word, and therefore though Death be the wages of sin, yet Eternal Life is the gift of God.

Q. *What use must we make hereof?*

A. To be constant, unmoveable, alwayes abounding in the work of the Lord, knowing our labour will not be in vain the Lord.

Q. *Why do you say* Amen *after the* Creed, *and why stand you up when it is rehearsed?*

A. To declare my stedfast believing it, and my

resolution to live and dye for it, if God should call me to that honour.

Of the COMMANDMENTS.

Q. *You have had the Rule of Faith in the* Creed, *and you have been taught, that there is no true Faith without Obedience: Now what is the great Rule of Obedience?*

A. The Moral Law contained in the *Commandments*.

Q. *How many Commandments are there?*

A. Ten.

Q. *What are those motives God himself used, when he gave them, to engage us to obey them?*

A. First, his Soveraignty over us, for he is the Lord: 2. His near relation to us, for he is the Lord our God: 3. His delivering us from our Spiritual bondage to sin and Satan, as he did the *Israelites* from the *Ægyptian* bondage.

Q. *How many Tables are there in the* Decalogue?

A. Two.

Q. *How many Commandments are there in the first Table?*

A. The four first Commandments.

Q. *What sort of duties doth the first Table teach you?*

A. My duties towards God.

Q. *What doth the first Commandment require of you according to your Catechism?*

A. Gods inward worship, which is to believe in him, to fear him, and to love him, and him alone, as the only true God, with all my heart, with all my mind, with all my soul, and with all my strength.

Q. *May not loving God be accounted the summe of our whole duty to God, as love is our whole duty to our Neighbour?*

A. Yes, and without loving God there can be no keeping any Commandment in sincerity.

Q. *What do those words* [before me] *teach you?*

Thou shalt have no other Gods before me.

A. Al

A. Alwayes to consider that God is every where present, and beholds the Idolatry of the heart as well as of the life.

Q. *What are the sins forbidden in this Commandment?*

A. Atheisme or having no God: Polytheisme or owning more Gods than one: Irreligion, not glorifying the true God as God: and inward Idolatry, that is, believing, fearing, or loving any lust or creature as our God, or giving Religious worship or honour to any other Beeing.

Q. *What doth the second Commandment require?*

A. God's outward worship, that is to worship God not only with our hearts and spirits, which God alone seeth, but also in the sight of men, and not by Images, but as he himself appoints in his word.

Q. *What parts of worship doth God appoint in his word?*

A. Daily Prayer and Thanksgiving, often reading, hearing and meditating on his word, and the due use of his Sacraments.

Q. *What are the sins against this Commandment?*

A. Corrupting, neglecting, or hindring any Ordinance of right worship, Idolatry, or worshipping Saints, Angels, or Images, or God by Images, or worshipping God in any way contrary to, or not directed in his word.

Q. *Whom do you think Guilty of such Idolatry?*

A. The *Papists* as much as *Heathens* or *Jews* in worshipping their Molten Calf, and Brazen Serpent, for they worship Saints, Angels, and Images, and adore the Cross, and they have no excuse for it, but it might serve to excuse both *Heathens* and *Jews* from being Idolaters.

Q. *What doth the Lord threaten all Transgressors of this Commandment?*

A. Being jealous of his own glory, he will punish

them as haters of himself, nay them and their seed after them.

Q. *Are the Protestants clear from this Idolatry in observing Cer*
monies that are not expresly required by God in his word.

A. Yes, for God hath left it in Charge to Rulers to appoint such Ceremonies in his Worship as conduce to Order and decency, and Edification; and being once appointed by our lawful Governours, we ought to observe them in obedience to God who requires us to obey our Governours.

Q. *What doth the third Commandment require?*

A. It requires us to perform every part of worship devoutly to God's glory, and reverently to use every thing relating to God; as his name, Titles, Ordinances, House, Revenues, Word and Works.

Q. *How doth your Catechism expres this?*

A. To give him thanks, to put my whole trust in him, to call upon him, to honour his Holy Name and his Word.

Q. *What sins doth this Commandment forbid?*

A. Unthankfulness, Distrustfulness, not Praying to God, or Praying to any other, all abuses of, or irreverent medling with his Word Sacraments, House, Tithes, or Ministers, and especially rash and false swearing, cursing, and Blasphemy.

Q. *What doth God threaten them that transgres this Command-*
ment?

A. That he will not hold them guiltless, that is, they shall be held guilty, and shall by no means escape his vengeance.

Q. *What are the duties required by the fourth Commandment?*

A. To serve him truly as in his solemn dayes of Worship, so all the dayes of my Life

Q. *What are those solemn dayes of Worship wherein we are especially to serve God?*

A. The Lords day, and dayes set apart for publick Humiliation and thank-giving, the Feasts and Fasts of the Church.

Q. *Which is the Lords day?*

A. The first day of the Week, observed by Christians, because of Christs resurrection upon it, as the seventh day was by the *Jews* in memory of the Creation.

Q. *How must God be served on these dayes?*

A. By resting from all bodily labours except them of necessity and mercy, to the end we may wholly attend the publick and private exercises of Religion and Godliness.

Q. *What sins are forbidden by this Commandment?*

A. Mispending their dayes either in sin or idleness, or the Servile works of our Callings, or in vain sports, or whatsoever may hinder our keeping them holy.

Q. *Wha*

Q. *What must Parents and Masters do in Obedience to this Commandment?*

A. They must exercise their Children and servants in all Religious duties, and restrain them from the contrary sins.

Q. *What motives doth God use to engage our obedience to this Commandment?*

A. His allowing us six days for our own labours, and his own special property in the seventh, his own example, and his sanctifying the Sabbath day to holy uses.

Q. *Is it sufficient to serve God on Solemn dayes only?*

A. No, we must set apart some competent time every day, and serve him truly all the dayes of our lives.

Q. *Doth this fourth Commandment then obliege us Christians?*

A. Yes, Though not its Ceremonial part as it requires the seventh day Sabbath and the strict Jewish rest, yet what is of moral equity in it, *viz.* that a competent part of our time be dovoted to Gods worship.

Q. *How many Commandments are therein the second Table of the Decalogue?*

A. The six last Commandments.

Q. *What sort of duties doth the second Table teach you?*

A. My duties towards my Neighbour.

Q. *What is the samme of your duties towards your Neighbour?*

A. To love my Neighbour as my self, and to shew that love by doing to all men as I would they should do unto me.

Q. *May I not do to others as they do to me?*

A. No, But as I would they should do unto me.

Q. *What duties doth the fifth Commandment require of you according to your Catechism?*

A. The respective duties of all Inferiours and Superiours to each other.

Q. *Shew it in the words of your Catechism?*

A. To love, honour, & succour my Father & Mother, to honour & obey the King, and all that are put in Authority under him, to submit my self to all my Governours, Teachers, Spiritual Pastors and Masters, to order my self lowly and reverently to all my Betters.

Q. *Let me hear the sins forbidden in this Commandment more particularly: And first, what are the sins of Children?*

A. Their despising of, or irreverence, or undutifulness to their Parents, or not relieving nor helping them when they fall into want or sickness.

Q. *On the other hand, what are Parents sins?*

A. Their not providing for their Children, or bringing them up in idleness or ungodliness.

Q. *What are the sins of Subjects?*

A. Their

A. Their contemning, disobeying, or rebelling against the King, or those that are in Authority under him.

Q. *What then are the sins of Kings or men in Authority?*

A. Their not making good Laws, or not executing them for the punishment of evil-doers, and encouragement of them that do well.

Q. *What are the people's sins against their Spiritual Pastors, Teachers, or Ministers?*

A. Despising them, withholding their dues, or refusing or rejecting their Doctrine or Government.

Q. *What are the Pastor's sins?*

A. Neglecting to teach or guide their Flock, or misleading them by corrupt Doctrine, or wicked life.

Q. *What are the sins of Servants?*

A. Being stubborn, or slothfull, or unfaithfull in their Masters business or trust.

Q. *What are the sins of Masters?*

A. Hard using their Servants, withholding their Wages, or not providing what is needful both for their Bodies and Souls.

Q. *What are the sins of Wives?*

A. Resisting their Husbands lawful commands, unquiet behaviour, and unfaithfulness.

Q. *What are the sins of Husbands?*

A. Unkindness, unfaithfulness, not providing for their wives, or not bearing with their infirmities as weaker Vessels.

Q. *What are the sins of all other Inferiors against their betters whether in Age, or Gifts or Estate?*

A. All proud or irreverent behavior toward them in word or deed.

Q. *What are the sins of Betters to them below them?*

A. Scornful despising them, or not using their several abilities for others good as need requires.

Q. *What doth God promise to them that keep, and threaten to them that transgress this fifth Commandment?*

A. To the one he promiſeth long life and proſperity and threatens the other to ſhorten their dayes upon Earth.

Q. *VVhat duties doth the ſixth Commandment require according to your Catechiſm?*

A. All lawful endeavours to preſerve my own life and the life of others.

Q. *VVhat ſins doth it then forbid?*

A. Hurting any body by word or deed, bearing malice or hatred in my heart.

Q. *VVhat think ye of raſh or immoderate anger, and deſire of revenge?*

A. They are degrees of, and provoke to Murder, and ſo are ſins alſo againſt this Commandment.

Q. *VVhat duties doth the ſeventh Commandment require according to your Catechiſm?*

A. To keep my body in temperance, ſoberneſs, and Chaſtity.

Q. *VVhich of theſe is chiefly here required?*

A. Chaſtity, to wit, in thoughts, ſpeech, and behaviour, and temperance, and ſoberneſs, in order to Chaſtity.

Q. *VVhat then are the ſins forbidden by this Commandment?*

A. All groſs acts of uncleanneſs, Fornication or Adultery, nay the leaſt ſignes or degrees thereof, as filthy thoughts or deſires, wanton glances, or bawdy talk.

Q. *VVhat ſins are forbidden, as provoking or pampering luſt?*

A. All exceſſe in Meats or Drinks, Gluttony and Drunkenneſs.

Q. *VVhat doth the eight Commandment require?*

A. All lawful endeavours to further my Neighbour's wealth as well as mine own.

Q. *How doth your Catechiſm expreſs this?*

A. To be true and juſt in all my dealings.

Q. *In what Commandment are Almes and all works of Mercy and Charity required?*

A. Both

A. Both in this and in the sixth Commandment: In this Commandment for Almes giving is a work of justice and righteousnes, as well as of Charity: It's the poor mans Due. And in the sixth Commandment, for we are guilty of his blood if he perish for want, when we are able to relieve him.

Q. *What are the sins forbidden by this Commandment?*

A. All picking and Stealing, all acts of Fraud and Oppression as well as violence and Robbery.

Q. *What is required of him who hath wronged another in any kind or degree?*

A. Restitution to his power: for he is unjust and a Thief in Gods account, who withholds what is another mans, being able to restore it.

Q. *Do not they also transgress this Commandment who are idle and will not labour in an honest calling, or who are prodigal and waste their Estates and earning?*

A. Yes, they are thieves to their Families, who either provide not for them, or spend all they have upon their lusts.

Q. *What doth the ninth Commandment require?*

A. To speak the truth on all occasions, and to endeavour to preserve and promote mine own and my Neighbours credit and good name.

Q. *What are the sins forbidden by this Commandment?*

A. Evil speaking as well as false speaking, lying and slandering, and rash judgeing, talebearing and whispering lyes, much more bearing false witnes before a Magistrate.

Q. *May we in no case tell a lye, no not for the better?*

A. No: for all lyes are of the Devil, and we must not do evil that good may come of it.

Q. *What duties doth the tenth Commandment require?*

A. Labour and diligence in my Calling, that I may get mine own living; and contentment in doing mine

own

duty in that State of life unto which it hath pleased God to call me.

Q. *What are the sins forbidden by this Commandment?*

A. Idleness in my Calling, discontent with my present condition, envying, coveting, or inordinate desiring the Goods of others.

Of the LORDS-PRAYER.

Q. *My good Child, doest thou think thou art able to do those things of thy self, or to keep these Commandments of God, or to serve him of thy self, by any natural power of thine own?*

A. No.

Q. *What is needful to enable you hereunto?*

A. God's special Grace.

Q. *Why are you unable to keep God's Commandments without God's special Grace assisting you?*

A. Because my duties being spiritual, and having many Mighty Enemies, and strong temptations to resist: I am by nature prone to all evil, and averse to all good.

Q. *By what means then may you obtain Gods special Grace?*

A. By diligent, that is, by daily and fervent Prayer.

Q. *In what bodily posture must you Pray?*

A. Kneeling, or at least with the greatest reverence possible.

Q. *What things must you pray for besides Gods Grace?*

A. Only for things agreeable to Gods will.

Q. *Which is the best form of Prayer, and most perfect Pattern to direct you in Praying?*

A. The Prayer Christ taught his Disciples, called *The Lords Prayer.*

Q. *How many parts are there in* The Lords Prayer?

A. Three: a Preface, the Petitions, and the Doxology or Conclusion.

Q. *To*

Q. *To whom must you pray that you may be sure to speed?*

A. To our Father in Heaven only.

Q. *What is the meaning of this Preface* [Our Father which art in Heaven?]

A. It teacheth me to call upon God, as my Lord God, our Heavenly Father, who is the Giver of all Goodness, and so assures me, that he both will and can hear and help me.

Q. *How many Petitions are there in the Lords Prayer?*

A. Six: three relating to God's Glory, and three to our own benefit.

Q. *Why are we taught to Pray first for what respects God's Glory, before we Pray for things relating to our own benefit?*

A. To teach us that we ought to make Gods Glory the great end of our Prayers, as well as all our Actions, and to prefer it in all cases before all things whatsoever

Q. *Are we of our selves able to worship or honour God as we ought?*

A. No.

Q. *What desirest thou therefore in the first Petition,* [Hallowed be thy name?]

A. I desire God to send his Grace to me and all people, to enable us to worship him as we ought to do.

Q. *How ought we to worship or honour God?*

A. Above all other Beeings, in heart, word & deed.

Q. *Do you desire this or any other blessing for your self only?*

A. No: I desire it for all people, and whatever blessing I desire for my self, in Christian Charity I pray the same for others also.

Q. *What is implyed in the second Petition,* [thy Kingdom come?]

A. That we and all men are under the Dominion and bondage of Sin and Satan by nature, and that we are not of our selves able to rescue our selves from them.

Q. *Wha*

Q. *What desirest thou therefore of God in this Petition?*

A. That God would rescue us from the Dominion of sin and Satan, and that God's Kingdom of Grace may take place in us, and that God would fit us for, and hasten his Kingdom of Glory.

Q. *How doth your Catechism express this?*

A. I desire God to send his Grace to me, and to all people that we may serve him as we ought to do.

Q. *What is implyed in the third Petition*, [Thy will be done?]

A. That we are naturally apt to do the will of the Devil, the world and the flesh, but to rebel against Gods will of Commandment, and to murmur at his will of Providence.

Q. *What desirest thou of God therefore in this Petion?*

A. That we may be both able and willing to obey his will revealed in his Word, and in all things to submit to his Providence.

Q. *How is this expressed in your Catechism?*

A. I desire God to send his grace to me and to all people, that we may obey him as we ought to do.

Q. *How ought we to obey him?*

A. As they do it in Heaven.

Q. *What means that clause* [in Earth as it is in Heaven?]

A. Therein I desire that we may obey Gods will with that sincerity, chearfulness, and constancy, wherewith the Angels do it in Heaven, though we cannot with the same perfection.

Q. *What is implyed in the fourth Petition*, [Give us this day our daily bread?]

A. That no man can maintain himself by all his own care and labours without the blessing of God upon both.

Q. *What dost thou therefor Pray for in the fourth Petition?*

A. That God would bless all our lawful endeavours,

and

and so send us all things needful, both for our Bodies and Souls.

Q. *What is implyed in the fifth Petition,* [Forgive us our Trespasses, *&c.*]

A. That we are by our Sins debtors to God's Justice, and lyable to Condemnation.

Q. *Can any man living satisfie Gods justice for this debt?*

A. No, nor all the world.

Q. *What dost thou therefore pray for in the fifth Petition?*

A. I pray unto God that he will for the merits of Christs satisfaction, be merciful unto us, and forgive us our sins.

Q. *What mean you by forgiveness of sins?*

A. A free and full acquitting us both from guilt and punishment.

Q. *Who are they that may expect such forgiveness at Gods hands?*

A. Only such as from their hearts forgive others their injuries and offences to themselves.

Q. *What is implyed in the sixth Petition,* [Lead us not into temptation, *&c.*]

A. The greatest misery of this life, to wit, that Satan, the World, and the flesh, are alwayes tempting us to Sin, and we our selves prone to yield to, and unable to resist any temptation.

Q. *What must we in justice expect if we yield either to commit sin, or continue in it?*

A. All evils of punishment both in this life and the next.

Q. *What dost thou therefore Pray for in the sixth Petition?*

A. That God would assist us by his Spirit, to resist and overcome all temptations, and either keep us from being tempted to sin, or from falling into sin, or from living impenitently in it, that so we may escape his punishments Temporal, Spiritual, and Eternal.

Q. *How*

Q. *How doth your Catechism express this?*

A. I pray unto God, that it will please him to save and defend us in all dangers Ghostly and bodily, and that he will keep us from all sin and wickedness, and from our Ghostly enemy, and from everlasting death.

Q. *Ought we not to praise God also when we pray unto him?*

A. To all our Prayers we must joyn praise and thanksgivings.

Q. *What are those Attributes of God we must praise and magnify?*

A. His Eternal Soveraignty, Power, and Glory.

Q. *What is it that assures you God will hear, and can give you what you pray for?*

A. These and other his Attributes, and especially his own Mercy and Goodness for the Merits of Christ.

Q. *To what end serves the third and last part of the Lords Prayer, the Doxologie, or Conclusion,* [For thine is the Kingdom, the power, and the Glory for ever and ever?]

A. Both to give God the praise of these his glorious Attributes, & to confirm my Faith to expect the things prayed for; for therein I declare that I trust he will do it of his own mercy and goodness, through Jesus Christ our Lord.

Q. *Why do you say* Amen *after your Prayers?*

A. To express my stedfast belief that God can and will, and my earnest desire that he would grant them, for *Amen* is as much as to say *So be it.*

Of the SACRAMENTS.

Q. *What are the ordinary outward means of Grace and Salvation?*

A. The Word, Prayer, and the Sacraments.

Q. *Who ordained the Sacraments?*

A. Jesus Christ.

Q. *How many Sacraments did Christ ordain?*

A.

A. Two only as generally neceſſary to Salvation and no more.

Q. How are theſe two generally neceſſary to Salvation?

A. They are neceſſary to be uſed, if they can be had, and whoſoever ſlight, or wilfully neglect them, they highly offend God, and endanger their own Salvation.

After the Definition of a Sacrament, and the firſt following Queſtions.

Q. What is that you call the outward ſigne in a Sacrament?

A. That which we ſee with our bodily eyes.

Q. What is that you call the inward ſpiritual Grace?

A. That which the eye of Faith diſcerns.

Q. For what uſes are the outward parts ordained?

A. To be ſignes ſignifying, and means conveying, and pledges aſſuring the graces ſignifyed to believers.

Q. Why do you hold two Sacraments and no more?

A. Thoſe other five which the Papiſts account Sacraments, (*Orders*, *Confirmation*, *Extreme Unction*, *Pennance*, *and Matrimony*,) do not agree with the Definition of a Sacrament, for they neither were ordained by Chriſt, nor have they any viſible ſigne repreſenting, nor any promiſe to make them Seals of Grace and Pardon unto us.

Of BAPTISM,
After the Queſtions in the Church Catechiſm.

Q. What thing did Chriſt ordain to be the outward ſigne to be uſed in Baptiſm?

A. Water

A. Water only.

Q. *What is the right Form or manner of using it?*

A. Dipping or Sprinkling *In the Name of the Father, Son, and Holy Ghost.*

Q. *What doth Baptism suppose or imply?*

A. That we are guilty of Original Sin, and lyable to Gods wrath assoone as we are born.

Q. *What benefit then have we by being Baptized?*

A. The pardoning of that Original guilt, the subduing that Natural corruption, and restoring us to Gods favour, so that we become Children of Grace.

Q. *What is required of persons at age to fit them for Baptism?*

A. Professing and promising Repentance to forsake sin, Faith in Gods promises, and obedience to Gods Commandments.

Q. *What is required of young Infants to fit them for Baptism?*

A. That they be presented to Baptism by such as profess and promise those for them and in their names.

Q. *Will others professing and promising those things avail the Infants after they come at age?*

A. Yes, if they willingly take it on themselves, and afterwards perform it, not else.

Q. *What then doth your being Baptized obliege you to do?*

A. Not to live in any sin, but to dye to all sin, and live lives of righteousness.

Q. *What think ye then of such, as having been Christned or Baptized, live in impenitency or unbelief?*

A. They forfeit all the benefits of their Baptism, nay, it shall aggravate their damnation.

Q. *What is the other Seal of the Covenant of Grace beſides Baptiſm?*

A. The *Lords-Supper*, wherein we renew our Covenant with God which we made in Baptiſm, and are nouriſhed in, as we are by Baptiſm admitted into, the Church.

After the firſt Queſtion concerning the Lords-Supper in the Catechiſm.

Q. *What is the great end of the Lords-Supper?*

A. To keep Chriſts Death in continual memory, and the benefits thereby purchaſed for us.

Q. *For what end did Chriſt dye?*

A. To be a Sacrifice of Propitiation for our Sins to his Father.

Q. *Is Chriſt then offered up as a Sacrifice in the Lords Supper?*

A. No: but therein is a lively repreſentation of that Sacrifice which Chriſt offered of himſelf once for all upon the Croſs.

Q. *How often is the Lords-Supper to be Adminiſtred and received?*

A. So often that we may have Chriſts death in continual remembrance.

After the two next Queſtions in Catechiſm.

Q. *What is it that you ſee with your bodily eyes in the Lords Supper?*

A. Bread and Wine.

Q. *Will it avail men to look or gaze on theſe Elements?*

A. Not, unleſs they receive them, that is, eat and drink

drink them.

Q. *Who commanded these to be thus received?*

A. The Lord Jesus, and that the same night wherein he was betrayed.

Q. *What think you then of those that will not receive them?*

A. They reject Christ's own Commandment, and so in effect disown their being his Disciples or him being their Lord.

Q. *What do the Bread and Wine which you see with your bodily eyes signify and represent to the eye of Faith?*

A. The Body and blood of Christ.

Q. *What doth the setting apart the Bread and Wine signify?*

A. Christs Separation for the work of our Redemption.

Q. *What doth the breaking the Bread, and powring out the Wine signify?*

A. Breaking the Bread represents the tearing Christs body on the Cross, and powring out the Wine shews the shedding of his blood.

Q. *What doth our eating and drinking them signify?*

A. Our receiving Christ, and union with him.

Q. *May not one of the Elements be sufficient?*

A. No, Both are expresly required by the Command and practice of Christ and his Apostles, and therefore it is presumption and Sacriledge in the Popish Priests to take the Cup from the Laity.

Q. *Is the Substance of Bread and Wine changed by Consecration into the substance of Christ's Body and Blood?*

A. No; for we evidently see the substance of Bread and Wine to remain after Consecration.

Q. *But do not we feed on Christs body and blood in the Lords Supper?*

A. Yes, as truly and really as we do on Bread and Wine.

Q. *Do all that receive bread and wine feed on Christ's Body and Blood?*

A. No, the Faithful only.

Q. *Do the Faithful feed on Christ's Body and Blood Carnally?*

A. No, it is after a spiritual manner only.

Q. *Since we see nothing but Bread and Wine, and our hands handle, and our taste perceives nothing but bread and wine, how can we be sure that we do verily and indeed feed of Christ's Body and Blood?*

A. By faith in the Word and promise of Christ, for he called the Bread his Body, and the Wine his Blood, and therefore will undoubtedly with the signes give the things signifyed.

After Question penultima *in Catechism.*

Q. *Do we feed our Bodies in the Lords Supper.*

A. No, it is a spiritual Feast for our Souls only?

Q. *How are our Souls fed in the Lords Supper?*

A. They are strengthened, refreshed, and comforted with Christs Body and Blood, as truly and really as our bodies are strengthened and refreshed by Bread and Wine.

Q. *How are our Souls so truly and really strengthened and refreshed in the Lords Supper?*

A. As it assures us of God's love in Christ, the pardon of our sins by Christ's death, the Grace and comforts of his Spirit, peace and union with God, and a title to his Eternal Glory.

After the last Question in Catechism.

Q. *Shall all receive these great benefits that come to the Lords Supper?*

A. No: only those that are duly prepared and receive it worthily.

Q. *How*

Q. *How must we prepare our selves for the Lords Supper?*

Q. By self examination before we come.

Q. *What things must we especially examine our selves of?*

A. Of the truth and sincerity of our Repentance, new Obedience, Faith, Thankfulness, and Charity.

Q. *May any notorious customary sinners come to the Lords Supper.*

A. No not without unfaigned Repentance answering their Sins.

Q. *Will that then excuse mens not coming to the Lord's Supper, that they are not prepared, or have not repented?*

A. No: it rather aggravates than excuses their sin of not coming, while they never endeavour to fit and prepare themselves.

Q. *What is the unquestioned duty of all Christians then?*

A. To set upon preparing for the Lords Supper whenever they are invited to it, to receive it reverently and devoutly, and to be afterwards careful of performing their holy vows and resolutions made therein.

Q. *What is that Repentance and new Obedience whereof all must examine themselves in preparing for the Lords Supper?*

A. A man must compare his heart and life with every Commandment, and bewail and confess all the sins he finds himself guilty of, and stedfastly resolve to forsake them, and ever after to endeavour an holy life.

Q. *What is that lively Faith required in God's mercy through Christ?*

A. Knowing his own misery by sin, a man must both understand and believe the sufficiency of Christs death, to satisfie God's justice for sin, and God's willingness to pardon sin for Christs sake, upon Covenant terms to all believers.

Q. *What is the thankfulness required?*

A. A ſerious conſidering Chriſt's wonderful love, dying to purchaſe ſuch great benefits, and an affectionate commemorating this with the moſt heart Thanksgivings.

Q. *What is that Charity whereof a man muſt examine himſelf?*

A. Being ſorry for all injuries done to others, and ready to make ſatisfaction to his power, he muſt be ready to be reconciled to thoſe that have injured him, and heartily forgive them, and chearfully give to them that need, as he is able.

Q. *What think ye then of the ignorant, that underſtand not the meaning of this Sacrament, or the unbelieving, or the unthankful, or malicious perſons, or them that are out of Charity?*

A. I think they will have no comfort of this Feaſt of Charity, and being unfit for it, cannot hope to receive the pardon or Grace promiſed in this Bleſſed Sacrament.

FINIS.